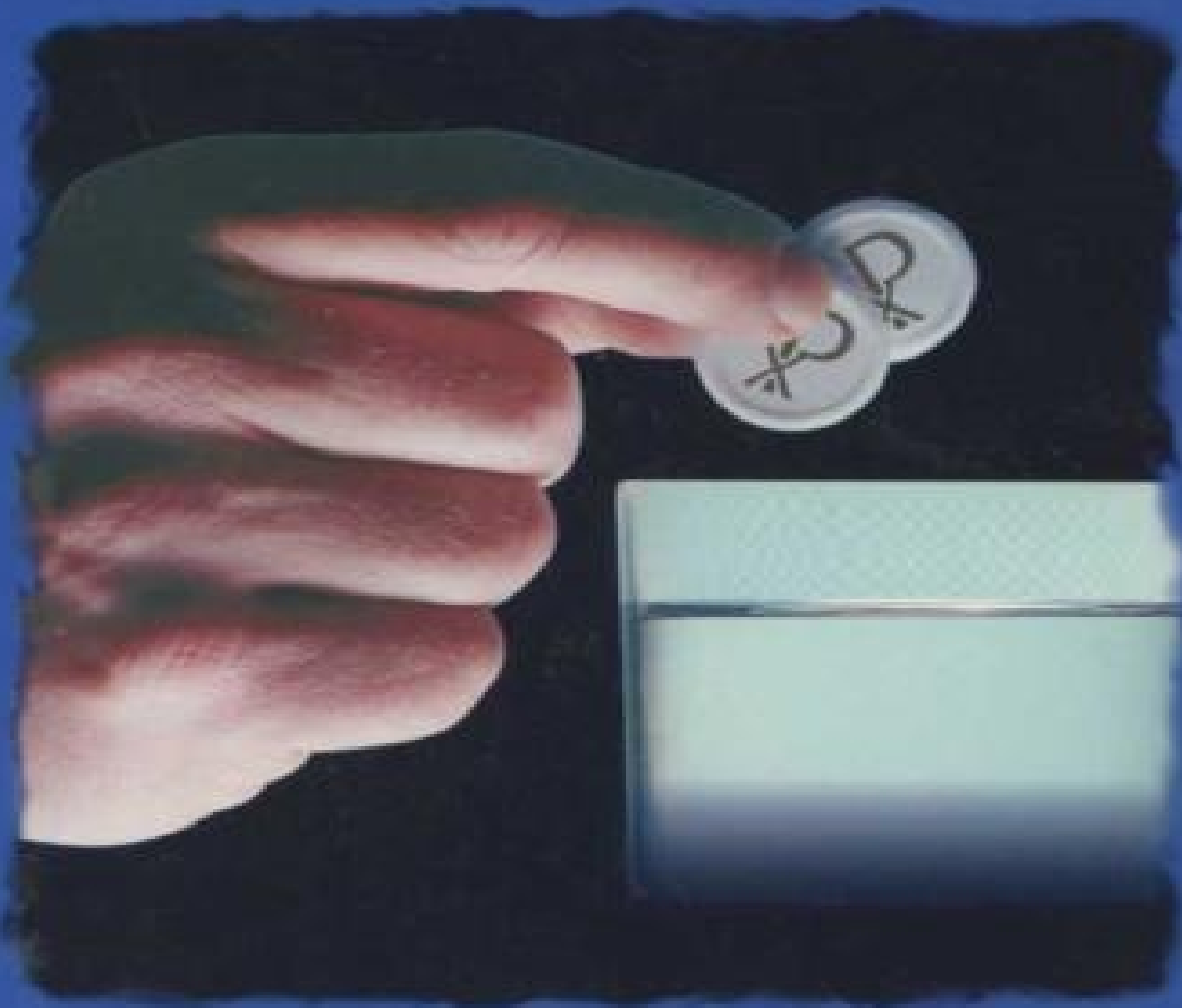


Jesus Christ

M.D.



*The Healing Ministry of
Jesus of Nazareth*

DAVID ALSOBROOK

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of

Jesus of Nazareth

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Ginny,

Your love brings joy to my heart.

And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.

Matthew 4:23

Foreword

For many years I have been asked to write an extensive book on the biblical doctrine of divine healing. *Jesus Christ, m.d.* is not such a book. It is not even an exhaustive study on the earthly healing ministry of Jesus of Nazareth as far as the individual accounts of healing contained in the Gospels are concerned. Rather, this book is a study of the underlying principles of His unique healing ministry and in that respect it is valuable and needed.

There is so much about healing which is not found in this small work. The Healing Covenant with Israel is not mentioned, nor is the Passover Miracle of Healing discussed. The healing ministry of the Early Church is barely mentioned as is the great provision of healing Jesus provided for His people in His passion and atonement. We intend to write on these needed aspects of healing as soon as time permits. We have also omitted many wonderful testimonies of healing which have occurred in our day and have chosen to limit our focus to the 3 1/2 years that He labored among the lost sheep of the house of Israel.

Where this book shines is in the example Jesus set in healing the sick and the principles underlying His healing ministry. All who desire to be extensions of His ongoing healing ministry can avail themselves of much needed insight from these pages. All those who need healing will find it much easier to receive after reading this small volume.

May the Healer bless each reader throughout these pages is my prayer.

David Alsobrook

Nashville, Tennessee September, 1999

1. The Significance of Healing

Every miracle of divine healing which has ever occurred has been a miracle performed through the agency of Jesus Christ including those performed by Moses, Elijah, Elisha, and others who lived before the Incarnation. This is so because *all* spiritual blessings come through Him including the first miracles of Creation (*see* Ephesians 1:3; Cl 1:16). The scope of this book, however, is strictly focused upon the 3 1/2 years of His earthly ministry.

What is the value of focusing on the earthly healing ministry of Jesus of Nazareth? There are several benefits:

1. His miracles reveal aspects of His divine nature. The deity of Christ shines forth in the Gospel accounts. We grow in our understanding of Him through studying His miracles.

This beginning of His signs Jesus did in Cana of Galilee, *and manifested His glory*, and His disciples believed in Him.

John 2:11

Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; *but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.*

John 20:30-31

This is not to say that Jesus performed miracles only to prove His deity, but His miracles can and do display His deity to those who have eyes to see.

2. Christ performed miracles through His reliance upon the Holy Spirit rather than upon His inherent deity, thus providing an example for us to follow.

Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father...And I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive..."

John 14:12,17

If Jesus had performed miracles based upon His inherent deity, believers today could not perform them, since while it is true that they share in His divine nature, it is also true that they are not now, nor will they ever be divine (2 Peter 1:4).

In the great *Kenotic Hymn* of Philippians 2:5-11, Paul makes it clear that Jesus did not rely upon His qualities as God when He emptied Himself and laid aside His divine rights and privileges in the Incarnation.

He lived among men as a man, being man of very man, as an example for all men to follow. He remained God of very God as touching His deity throughout His earthly life, and even though He functioned as man His deity constantly shined through his perfect human life—not just when He was

transfigured or walked on water—but throughout all His actions and speech. This is what theologians have termed the *hypostatic union* of the two natures in the person of Christ. He was God and He was man, not a centaurian mixture of half God and half man. Yet He did not perform miracles during the earthly ministry by reason of His deity, but as a man fully yielded to another Person, the Third Person of the Godhead, the Holy Spirit.

Christ gave us an example to follow, Peter says, which includes healing others (see 1 Peter 2:21-25 and consider the entire passage as one continuous thought).

As He commenced His earthly ministry Jesus announced in His home “church” (the synagogue) that He was the long awaited *Messiah* (the special Sent One smeared with the Holy Anointing Oil of the Spirit):

And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written,

“THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”

Luke 4:16-21

Looking back over his shoulder at the earthly ministry of Jesus of Nazareth, the Apostle Peter announced to the Italians that the entire Godhead was actively involved in Jesus’ healing ministry:

“You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him. And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem...”

Acts 10:38,39

In meditating upon the blessed truth that God anointed

Jesus with the Holy Spirit, the following observation can be made: The Father is the Originator; the Son is the Executor; the Spirit is the Administrator of all the varied blessings showered upon our lives including physical healing. All blessings flow *from* the Father, *through* the Son, *in* the Spirit unto us. The Father is the Source; the Son is the Channel; the Spirit is the Means by which we receive regeneration, healing, enduement and all spiritual blessings. Praise God from Whom all blessings flow!

Having made this clear distinction allow me to now blur it, as the Bible itself does, by affirming that God is eternally one in nature and essence and eternally three in person. These are great mysteries to our finite minds, but nourishing truths to our believing hearts and we do well whenever we ponder

them.

3. *Jesus employed various methods in healing and delivering the sick and afflicted.*

He healed by His Word.

And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill in order that what was spoken through Isaiah the prophet might be fulfilled, saying,

“HE HIMSELF TOOK OUR INFIRMITIES, AND CARRIED AWAY OUR DISEASES.”

Matthew 8:16,17

And Jesus said to the centurion, “Go your way; let it be done to you as you have believed.” And the servant was healed that very hour.

Matthew 8:13

...He said to the paralytic, “I say to you, rise, and take up your stretcher and go home.”

Luke 5:24

The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.” Jesus said to him, “Arise, take up your pallet, and walk.” And immediately the man became well, and took up his pallet and began to walk.

John 5:7-9

He healed by His touch.

And when Jesus had come to Peter’s home, He saw his mother-in-law lying sick in bed with a fever. And He touched her hand, and the fever left her; and she arose and began to wait on Him.

Matthew 8:14,15

And after He had come into the house, the blind men came up to Him, and Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “Be it done to you according to your faith.” And their eyes were opened.

Matthew 9:28-30

...behold, there was a man full of leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, “Lord, if You are willing You can make me clean.” And He stretched out His hand, and touched him, saying, “I am willing; be cleansed.” And immediately the leprosy left him.

Luke 5:12-13

He healed by their touch.

And all the multitude were trying to touch Him, for power was coming from Him and healing them all.

Luke 6:19

And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, came up behind Him, and touched the fringe of His cloak; and immediately her hemorrhage stopped.

Luke 9:43,44

He healed by His saliva.

And they brought to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hand upon him. And He took him aside from the multitude by himself and put His fingers into his ears, and after spitting,

He touched his tongue with the saliva; and looking up to heaven with a deep sigh, He said to him, “Ephphatha!” that is, “Be opened!” And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly.

Mark 5:32-35

When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, and said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). And so he went away and washed, and came back seeing.

John 9:6-7

4. *Jesus' message and ministry so impressed His hearers that it was His will to heal that only one person ever questioned it!*

And so amazing was his inquiry that all three Synoptic Gospels recorded the incident of "a certain leper" who besought Jesus to heal him "if You are willing." To his question the unchangeable Christ replied: "*I am willing...*" (Matthew 8:2-4; Mark 1:40-44; Luke 5:12-14). Everyone else who saw and heard Jesus of Nazareth correctly assumed it was His will to heal them because they never saw Him refuse anyone who asked for His healing touch! He never said, "You are learning so much about God through your disease that I am going to leave it on you so you can learn even more about your Heavenly Father." Rather, He promised to send the Holy Spirit (instead of cancer or blindness) to reveal the things of God to His followers (see John 14-17).

Jesus of Nazareth was the perfect expression of the Heavenly Father and His will. He plainly said, "*For I have come down from heaven, not to do My own will, but the will of Him who sent Me*" (John 6:38). And the Scriptures record how Jesus "healed them," "healed them all," "healed them that had need of healing," and "healed all that were sick" (see Matthew 8:16; 12:15; Mark 6:13; Luke 9:11).

Or, as the Holy Spirit spoke it to my heart years ago...

*He who was the Word of God made flesh,
Was the will of God expressed*

When discussing with other believers whether it is the will of God to heal a particular person I always ask them, "If we could go back in time and present this individual to Jesus of Nazareth, what would He do? Would he heal him or not?" *Never has anyone answered that Jesus of Nazareth would not heal the individual under discussion.* Even those whose loved ones had died after prayer for healing was offered, have admitted that they did not believe he or she would have passed away had Jesus of Nazareth, in the flesh, been present and entreated.

With this in mind, please ponder one of the creeds of the early church:

Jesus Christ is the same yesterday and today, yes and forever.

Hebrews 13:8

And note the statement made directly after this creed:

Do not be carried away by varied and strange teachings...

Hebrews 13:9

A "varied and strange teaching" is one which, in any way, implies that Jesus is not the same today as He was yesterday. Beware of strange teachings, the epistle is warning us. In the next chapter we will look at one "varied and strange teaching" in particular and compare it with the Word of God.

2. *The Unchanging Christ*

One of the strangest teachings I know anything about is *cessationism*, or the cessation of miracles with either the death of the original apostles or the canonization of the New Testament, depending on the view of the particular proponent. Princeton great, the venerable Dr. B.B. Warfield, is the father of cessationism. Through his far reaching literary influence Dr. Warfield wreaked havoc in modern evangelicalism. The common phrase “*the age of miracles is over*” can be traced to the esteemed professor, whose memory for many other reasons we honor, but whose influence against the supernatural power of God has resulted in many untimely deaths and a generally weakened and anemic generation of “believers” who question if it is even the will of God to heal. Cessationism is not found in the Bible which teaches, in fact, the exact opposite!

The Gospel of Luke records the things Jesus *began* to do and teach and, Luke the historian infers, Acts records the things Jesus *continues* to do through His many-membered Body (see Acts 1:1,2,17). Acts contains many instances of the Master’s healing touch and has no formal closing, not even an “Amen” at the close, suggesting to thoughtful readers that the Acts of the Holy Spirit are continuing in and through the Church up to the present hour. Paul affirmed that the local church is “to come behind in no gift” awaiting the coming of Jesus (1 Corinthians 1:7). Jesus has not yet appeared to those who look for Him, so we can rightly deduce that we are not yet seeing Him “face to face” and still need the manifold gifts of the Holy Spirit today. Faith, hope, and love still abide and so do all those things which are contained within them and are operated by them (see 1 Corinthians 13:12,13). “Tongues shall cease,” when we know perfect communion with our Savior in His immediate presence. “Prophecies shall fail” when the future no longer exists as a dimension of time, but is swallowed up in eternity. Until the perfect state is experienced, we shall ever need “gifts of healings” (literal Greek) and the working of miracles (1 Corinthians 12:9,10).

With so many voices in the world, and none of them without significance, how may a simple Christian who does not have time or ability to research the Scriptures in depth, know if what he or she is hearing is the rightly divided Word? A simple, foolproof way a believer may rightly divide the Word of God is to study the Word Personified, Jesus Christ, and to accept the truth that Jesus, the Word Incarnate, was *the Word in action*.

Therefore we should ask ourselves, when listening to any minister today, these questions: Is what I am hearing in accordance with the example and

teaching of Jesus? Would Jesus have functioned in the manner being presented to me through this minister?

The Word does not change. Jesus is the Word and “*He healed them all...*” He perfectly represented the Father in His life and ministry and, if not, was lying when He claimed that He only did those things that pleased the Father (see John 8:29). It evidently pleased the Father for Jesus to heal everyone. In fact, it was the Father Who performed these mighty acts as is seen in the statement from our Lord’s lips: “...*the Father abiding in Me does His works*” (John 14:10).

The evangelical community, in its dilution of New Testament Christianity, presents a Jesus who saves but does not heal. This is not the Jesus presented in Scripture.

When will Jesus be presented today, as He was presented to the multitudes yesterday?

The Immutability of Christ

Immutability is the incapacity and inability to change. It isn’t that God is immutable because He does not change, but rather that He *cannot* change. Only a perfect Being can be immutable.

In emphatically stating the immutability of Jesus Christ, the writer to the Hebrews was not speaking of His external human attributes. Jesus Christ did not remain a baby in a manger, nor is He forever a teenager. His physical nature was capable of change and did change because His physical nature is humanity, not deity. As touching His humanity, the creeds state, Jesus of Nazareth was man of very man. As touching His deity, He always has been, and always will be, God of very God. Prior to Bethlehem, in His preIncarnate state, Christ subsisted as *man* only in the mind of the Father until He emptied Himself of His divine privileges and attributes and humbled Himself in becoming one of us so He could redeem us. His solidarity with the race necessitated the changes He clearly experienced.

How then is Jesus Christ the Same? Yesterday, today, and forever? In His deity, obviously, part of which contains His changeless will. Immutability is one of three basic qualities of deity (the other two are aseity and eternity). Let me better illustrate this:

Deity

1. *Immutability*—Incapable of change or changing.
2. *Aseity*—Total sufficiency for being and existence.
3. *Eternity*—Without beginning or ending.

Nothing that has been created possesses any of these three qualities. Only a Being who is Uncreated and perfect in every aspect can lay claim to these essential attributes of deity.

The Scriptures declare the First Person of the Godhead to be “the Father of lights, with whom there is no variation, or shifting shadow” (James 1:17). The Third Person, God the Holy Spirit, is identified as “the eternal Spirit” (Hebrews 9:14). The Second Person, our Lord Jesus Christ, is “the same yesterday, today, and forever” (Hebrews 13:8 NKJV). Each is His own distinct Person, but possessing of the very same nature and attributes of deity and are One in this respect.

Since Christ is immutable and changeless His attitude towards sickness remains the same—it is foreign to His holy order and was not present before man fell in the original sin. It will not be present when He reigns upon earth, nor is it present in heaven now or ever (see Isaiah 33:24; Re 21:4). Sickness is not now nor has it ever been a divine blessing, but is one of the purposes for which “the Son of God was manifested, that He might destroy the works of the devil” (1 John 3:8 NKJV).

The attitude of Jesus Christ toward sickness is ever the same and is, in fact, incapable of changing. When “a certain leper” asked Jesus to heal him if He wanted to, Jesus replied in *The Living Bible* paraphrase, “I want to. Be healed” (Matthew 8:3). He still wants to. Much of His healing ministry since the Ascension, however, is performed through the members of His corporate Body and they, like His first disciples, sometimes come to Him with the embarrassing question, “Lord, why could we not cast it out?” (Matthew 17:19). The unchanging Christ replies to present day disciples with the same answer: “*Because of your unbelief.*” Not, as it is wrongly supposed: “*Because I no longer heal the sick or perform miracles. Two thousand years is a long time and like everyone else I’ve changed with the times. There are a lot more people on earth now and I can’t be bothered with all the little needs of billions of people. I still save lost souls and occasionally answer some prayers, but that’s all I can do for you until you get to Heaven.*”

No, thank God! Jesus is the same today as yesterday! All power is His, in heaven and earth (see Matthew 28:18).

What is a Day?

Concerning the past 2,000 years, Jesus, in fact, spoke particularly of this time and how His healing ministry would function during this period!

On that very day some Pharisees came, saying to Him, “Get out and depart from here, for Herod wants to kill You.”

And He said to them, “Go, tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.’”

Luke 13:31,32 NKJV

There is a lot more to Jesus’ reply to these Pharisees than the message He wished to relay to Herod. Throughout His earthly teaching ministry, Jesus of

Nazareth often spoke about one thing, like leaven for instance, which was to be interpreted on another level. The same is true here. In one sense Jesus was telling the Pharisees that He was not going to allow King Herod to dictate His schedule. He would go about doing the will of God “today and tomorrow and the next day; for it cannot be that a prophet should perish outside of Jerusalem” (v. 33). On another level our Lord was telling all who care to hear, then and now, that He does cures “today”—the first thousand years of His earthly ministry and church ministry, or the first millennium of the incarnational age; “tomorrow”—the second thousand years of His ministry through His Body, the church, which is now drawing toward a close; and “the third day”—His millennial reign upon the earth with His saints—our Lord Jesus will be “perfected” as earth’s glorious king: *“And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one”* (Zechariah 14:9).

Jesus is still doing cures and casting out demons! “But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day” (2 Peter 3:8).

If there is any discrepancy between His healing ministry “yesterday” when He walked the earth and “today” when He ministers through His many-membered Body, the discrepancy does not exist in Him, but in us. He healed *whosoever of whatsoever* “yesterday” and He is not any different “today” in His will or ability. He is the changeless Savior, Jesus Christ, *Yashua ha Masiach*, who is “moved with compassion” and is “touched with the feeling of our infirmities” in His present role of Great High Priest (*see* Luke 14:14; Hebrews 4:15 KJV).

Jesus Christ is the same yesterday and today, yes and forever. Do not be carried away by varied and strange teachings...

Hebrews 13:8,9

3. The Healing Religion

A River of Miracles

In studying the earthly ministry of Christ even the casual observer notes the continuous stream of healing which flowed from the Carpenter of Nazareth. Were you and I able to visit the period in which Jesus ministered, our minds would be indelibly impressed with the amount of time He devoted to healing the sick and delivering captives.

In his *Annotated Reference Bible*, J. Finis Dake estimates that our Lord devoted sixty to seventy percent of His time ministering healing *apart from teaching and preaching*. Compare this to the modern minister who views his primary purpose as one of proclamation and explanation of the Word with little, if any, time given to demonstration. *The truth is that Jesus spent more time healing than preaching*. In fact, He drew people to His message through His miracles. Healing, it has been said, is *the calling card of the Gospel*.

And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease among the people. And the news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. And great multitudes followed Him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan. And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him. And opening His mouth He began to teach them, saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven..."

Matthew 4:23-5:3

Did you notice that what we call "The Sermon on the Mount" was delivered to "the multitudes" who were taken with various diseases and pains" whom He healed prior to teaching them? Jesus often did this. Perhaps He found they listened to His teaching more attentively and easily than they did otherwise. The healing stories of individuals in the Gospels often reveal that a person was healed or delivered first and then began following Jesus to hear the gracious words which proceeded out of His lips. Mary of Magdala is only one example (see Luke 8:2).

Healing and miracles do confirm the Word (see Mark 16:20), but this does not mean they may only occur at the close of a service. Like his Master, Smith Wigglesworth generally prayed for at least one sick person before every sermon. Smith explained that everyone listened better to what he had to say after a miracle occurred! (This is according to George Stormont in his tape series, "Spiritual Secrets of a Man Who Walked with God... The Story of Smith Wigglesworth." This series is available from Sure Word Ministries.)

God, who cannot be put in a box, sometimes reverses the order as

demonstrated in Cornelius' home. He reversed Peter's day of Pentecost "formula" of repentance, water baptism, and Spirit baptism when Peter, ten years later, went to the home of Cornelius. Not long after Peter began speaking about Jesus "the Holy Spirit fell" upon his listeners in a glorious way! This left Peter in a rather awkward position, so, turning to the Jerusalem brethren who had accompanied him, he suggested, "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" "The circumcised believers who had come with Peter were amazed" at the sovereignty of God in pouring out the Holy Ghost upon Gentiles who had as yet neither outwardly confessed faith in the Lord Jesus, nor submitted to water baptism (see Acts 2:38; 10:44-47). God doesn't always do His works the same way every time.

It is interesting to notice that Matthew refers to Jesus' famous sermon as "the gospel of the kingdom" which our Lord said would be "preached in all the world" (Matthew 24:14). Both times Matthew uses the phrase "the gospel of the kingdom" earlier in his gospel, he includes the miraculous (see Matthew 4:23; 9:3). This is the Gospel, Jesus later prophesied, that shall be preached in all the world for a witness unto all nations "and then shall the end come." The gospel of the kingdom includes healing and miracles rather than only the simple plan of salvation!

Jewish historian Flavius Josephus records in his *Antiquities of the Jews* that there were many itinerant rabbis during this period of time. Most only attracted a few followers and developed schools of learning in which they would endlessly debate various religious views. Jesus of Nazareth, an untrained "rabbi," drew large crowds, Josephus reported, due to the wonderful miracles He performed. "But the news about Him was spreading even farther, and great multitudes were gathering to hear Him and to be healed of their sicknesses" (Luke 5:15).

Put Yourself There

The imagination is a wonderful gift from the Creator and we should learn to exercise it in a godly fashion. I have spent a great deal of time reading the Gospels and imagining I was there. It really makes the stories come alive in my heart. Why don't we do this together? Just for fun imagine yourself on a dusty road in Palestine with a group of people en route to Jesus of Nazareth. They have heard that He is ministering to a multitude out in a large field not too far away. You slip beside them unnoticed in your robe and sandals speaking in your strong Aramaic dialect and you ask those nearest you what they hope to receive from Jesus. One says she has a spinal curvature and another one is deaf in one ear. They are seeking Jesus because they have heard countless stories of His healing

power and even know some He has healed.

Soon a young family approaches from the opposite direction. Their faces are radiant with joy. They have been to Jesus, they excitedly announce, and yes, He healed the mother of her abdominal pain, which frequently bowed her over, and restored the father's foot that had been crushed by an oxcart. The children are happy because their parents are so blessed and because they don't have to do chores today! You rejoice with them and continue walking toward Jesus.

By the time you reach the vast throngs of people you have lost count of the passersby who have related their happy stories and your heart is overflowing with joy. Suddenly you see Him. Such a sweet countenance and a gentle person! He is laying His hands on sick, diseased people. And look! That little mute boy is speaking; that blind woman is seeing; the young paralytic is up and walking! There doesn't seem to be any case too hard for Jesus. After several hours and hundreds of people you haven't seen Him fail with even one afflicted person. *Every single person was made completely whole!* Why, Elijah had only seven recorded miracles, and Elisha had double that number, but you have seen many times more this afternoon than all the prophets of Israel performed! Then, Jesus, pausing from His healing ministry, leans up against a tree and begins telling a story about a son who left his father's home... You feel the same love emanating from Him as He relates this story as you did when He was moved with compassion to heal the sick. Such wondrous love!

The Record of the Gospels

Miracle after miracle after miracle is expressed in the following passages. I have italicized certain phrases for emphasis:

And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and *healing every kind of disease among the people.*

Matthew 4:23

And when evening had come, they brought to Him many who were demon-possessed; and *He cast out the spirits with a word, and healed all who were ill.*

Matthew 8:16

And great multitudes came to Him, bringing with them those who were lame, crippled, blind, dumb, and many others, and they laid them down at His feet; and He healed them, *so that the multitude marveled as they saw the dumb speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.*

Matthew 15:30,31

And He healed many who were ill with various diseases, and cast out many demons...

Mark 1:34

And Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea, and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great multitude heard of all that He was doing and came to Him.

And He told His disciples that a boat should stand ready for Him because of the multitude, in order that they might not crowd Him; for *He had healed many, with the result that all those who had afflictions pressed about Him in order to touch Him.*

Mark 3:7-10

And while the sun was setting, all who had any sick with various diseases brought them to Him; and *laying His hands on every one of them, He was healing them.*

Mark 4:40

And He descended with them, and stood on a level place; and there was a great multitude of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him, and to be healed of their diseases; and those who were troubled with unclean spirits were being cured *And all the multitude were trying to touch Him, for power was coming from Him and healing them all.*

Luke 6:17-19

At that very time *He cured many people of diseases and afflictions and evil spirits; and He granted sight to many who were blind.*

Luke 7:21

And a great multitude was following Him, *because they were seeing the signs which He was performing on those who were sick.*

John 6:2

Jesus had been given by His Father, “the Spirit without measure” which explains why His miracles were without number (John 3:34; *see also* Acts 10:38). Everyone today, even those most greatly used of God, have evidently received the Spirit with measure, insofar as their ministry anointings are concerned, because the total inclusiveness of Jesus’ healing ministry has not been fully reproduced in His followers yet, but we are grateful for the portions we have received and pass them on to the sick and needy. I do expect the Church to be restored to her former power and glory like she had when “the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits; *and they were all being healed*” (Acts 5:16).

It would be difficult to estimate just how many miracles of healing and deliverance Christ performed. Only a few are recorded in the Gospels. His disciples saw so many works of power that John, speaking figuratively, supposed “the world itself would not contain the books which were written” (John 21:25). The obvious point John was making was that it was just too great a task to all be told by himself and the few others who undertook to write the record for us to read today. Of course, if a record of everything Jesus Christ has done from all eternity were recorded in books, or upon scrolls as John actually said, or even upon microfilm, the world itself could not contain them because the world is a finite place and eternity is infinite.

We are focusing our attention, however, strictly upon His earthly ministry. Much of what He did was not left for us to read today, but God saw to it that enough was left so that we might fully believe in Jesus and have His life in us:

Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

John 20:30,31

This is not to say that every sick person in Israel was healed during the ministry of Jesus. At the pool of Bethesda only one of the “sick, blind, lame, (and) withered” multitude was healed (see John 5:1-9). At Nazareth, where He had been brought up, not even Jesus was able to heal those who limited His person and power with their unbelief (see Mark 6:1-6). But everyone who asked for healing received it (Luke 11:10).

No wonder, then, that other religions have labeled ours: “*The Healing Religion.*”

4. The Great Physician

Jesus the Therapist

Jesus' healing ministry is described by at least four different Greek words. Each of them provides insight into the nature of His healing ministry.

The predominant word is *therapeuo* (Strong's #2323) and is used in most of the passages quoted earlier where He "healed their sick," (Matthew 14:14); "healed them," (Matthew 4:24); "heal(ed) every sickness and every disease," (Matthew 9:35); "cured many of (their) infirmities," (Luke 7:21). It is the same word used when certain women followed Him who had been "healed of evil spirits" (Luke 8:2). The word *therapeuo* is the parent word of "therapeutics" and "therapist" in English! Jesus administered divine therapy to both body and soul as God's Therapist. Vine's defines this word as "to care for the sick, to treat, cure, heal" (p. 295, *An Expository Dictionary of New Testament Words*). It is used 44 times in the New Testament. *Thayer's Greek-English Lexicon* defines it as "to restore to health" (p. 288).

The second most often used word is *ioamai* (Strong's #2390). This word can refer to either spiritual or physical healing, but is used of the latter 23 out of 28 times! It is used where the woman with the hemorrhage for twelve years was healed and where the centurion asked that his servant be healed (see Matthew 8:8,13; Mark 5:29). It clearly denotes spiritual healing in Matthew 13:15 and Acts 28:27 where Isaiah 6:10 is quoted twice by both writers referring to Israel's spiritual state of sickness and need for repentance. It is used of Christians in Hebrews 12:13 who are instructed to "make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed." This is clearly a reference to the believer's spiritual walk which may sometimes need to be "healed." Thus, we could say about Him what countless others have said: *Jesus is the Great Physician who makes us fully whole—spirit, soul, and body..*

It is this word, *ioamai*, which is rendered for the well known Hebrew healing word: *rapha*. In Isaiah 53:5 the prophet said that the Messiah's stripes would heal us (*rapha*) which Peter quotes in First Peter 2:24 and uses the word *ioamai*: "by whose stripes ye were healed" (KJV). The Hebrew word *rapha* is generally defined as "heal, healed" but most literally means "to mend by stitching" (Gesenius).

The other two words *sozo* (Strong's #4982) and *diasozo* (Strong's #1295) mean "to save" and "to save thoroughly" (Vine's, p. 295). They are used of rescuing a person or animal from harm or danger, as Jesus has rescued His sheep

from eternal destruction through the Cross and has rescued our bodies from the ravages of disease through His stripes. *Sozo* is translated “save(d)” more than one hundred times, but is also translated “healed” and “made whole” (Matthew 9:21,22; Mark 5:23, 28, 34; 6:56; 10:52; Luke 8:48,50; Acts 4:9; 14:9). *Diasozo* is used of the Gadarene demoniac who was thoroughly “healed” when Jesus delivered him from the Legion of demons (Luke 8:36). No case was too difficult for Dr. Jesus!

The Sun of Righteousness

One of the many prophecies of Jesus, indeed the last one given before He came, predicts His healing ministry as the Great Physician:

But to you who fear My name The Sun of Righteousness shall arise With healing in His wings; And you shall go out And grow fat like stall-fed calves.

Malachi 4:2 NKJV

J. Finis Dake, in the notes in his *Annotated Reference Bible* believes this prophecy refers to a canopy of healing that will cover all the earth during the millennium:

This no doubt refers to the Second Advent of Christ, the Sun of righteousness, who will bring healing to every person on earth; none will be sick when He reigns p. 927, note “d”

I, like Dake, am premillenarian in my eschatology, as it is the only system, which having shelved for many years, I now enthusiastically embrace as a result of careful and open study of all three major millennial positions. I also subscribe to his view that the natural peoples during the millennium will be restored to longevity (“as the days of a tree are the days of My people”) and to living in a state of complete health (provided they do not rebel against King Jesus) as foreseen by Isaiah:

And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Isaiah 33:24 KJV

Furthermore, Dake’s application of Malachi’s “wings” (Hebrew: *kanaph*) “refers to the healing rays, or beams, that will extend from Christ to heal all men on earth” (p. 927, note “e”). This word, *kanaph*, means “overspreading wings” and could be compared to the wings of the Cherubim, in the Holy of Holies, which overspread the Mercy-Seat. In secular usage our word “canopy” conveys the idea especially well. The Messiah, Malachi predicted, will overspread and canopy the people, just like the sun does, and transmit healing through His “rays.”

Finally, Dake’s argument is buttressed by the context itself. Malachi 4:1 obviously refers to the fire judgment at the close of the Tribulation period, which Paul predicted will occur when the Lord Jesus comes:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that

it shall leave them neither root nor branch.

Malachi 4:1

...when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

2 Thessalonians 1:7,8

Having now made clear my agreement with Dake, let me amplify my position. I do not believe that Malachi 4:2, the famous “Sun of righteousness” passage, is to be fulfilled only during the future earthly reign of the King of kings.

Consider the fact that Malachi, the last of the Old Testament prophets until the Baptist, was the final prophetic voice who lived and died before the first coming of the Messiah. His was the last writing the godly Jews who awaited the consolation of Israel, Messiah Jesus, could study prior to the Advent of our Lord. What followed Malachi’s prophecy was a four century silence until “a voice cried out in the wilderness” at the commencement of John’s ministry, the forerunner of Christ.

It is unlikely that “the Sun of righteousness” prophecy does not also include a reference to the first coming of

Christ especially since “the people who were sitting in darkness saw a great light” during this period (Matthew 4:16). The phrase “sitting in darkness” could refer to night and the phrase “saw a great light” could refer to sunrise, which is precisely the wording Malachi used: “...shall the Sun of righteousness *arise* (dawn)...” Just as each day begins with the sun rising over the eastern horizon, dispelling the darkness of night, our Sun, God’s Son, dawned upon darkened humanity, bringing healing in His rays.

Compare this with another fact: the Gospels give an account of Jesus’ transfiguration on Mount Hermon and Matthew records how the face of the Savior “did shine as the sun” prefiguring His eternal glory in which “His face [is] like the sun shining in its strength” (Matthew 17:2; Re 1:16).

The term “Sun of righteousness” is yet another prophetic symbol of our Redeemer, on the same level as “the Seed of the woman,” “Shiloh,” “the Branch of Jesse,” “the Son of David,” and others.

The significance of this is seen in that the sun provides both *light* and *warmth*. Jesus emitted both the light of righteousness, to dispel the darkness of sin, and the warmth of healing, to dispel the conditions of sickness. Like the sun which affects all under its rays, our Lord shone upon all who came under His *kanaph* (“wings”). He went forth “healing everywhere,” “healing them all,” and “healing everyone” because “the power of the Lord was present to heal” whenever the Sun of Righteousness brightened a room or a field (Luke 5:17).

Malachi was not the only Old Testament prophet who foresaw the Messiah's healing ministry. Isaiah spoke of it as well.

In his famous "Anointed Servant" prophecy, which Jesus read in His hometown synagogue near the commencement of His public ministry, Isaiah, speaking by the Spirit of Christ, said:

**The Spirit of the Lord God is upon Me,
Because the Lord has anointed Me To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to those who are bound;
Isaiah 61:1 cf. Luke 4:18 NKJV**

Isaiah also foretold some of the miracles of the Messiah and His followers:

**Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then the lame shall leap like a deer,
And the tongue of the dumb sing.
Isaiah 35:5,6**

Notice the totality of the miracles of Christ: the lame person not only can walk, but can leap. Many non-lame persons cannot leap. The tongue of the dumb will not only speak, but will also sing. I have been told that while I can speak, I cannot sing, and would I please allow others in the Body of Christ to do that? Seriously, the overabundance of God's healing power which flowed through Jesus enabled the greatest limitation to become the greatest strength in those He healed. This is also His *modus operandi* in those whose character flaws He changed. That which was their glaring weakness became their profound strength through the grace of Christ. John, the "Boanerge" (Lightning Boy), became the Apostle of Love. Simon Peter, the one who denied Him three times, became the chief spokesperson for Jesus on the Day of Pentecost in the very city where he denied Him less than two months earlier.

It is interesting that Jesus referred back to this little known prophecy of Isaiah when asked by John's disciples: "Are You the Coming One, or shall we look for someone else?" (Matthew 11:3). In other words, He was advising His languishing friend, John the Baptist, to not despair in his dungeon environment but to persevere throughout his trials by meditating in the Scriptures which foretold of the Coming One and His distinguishing marks. That's how His friend, John, could reassure himself that Jesus was indeed the Christ, the Messiah. This would be much more effective, Jesus was implying, than even remembering the vision of the Heavenly Dove descending upon the Lamb of God at Jordan. The Scriptures themselves are a more "sure word" than visions as Peter, who beheld Jesus transfigured with Moses and Elijah on Mount Hermon, advised his readers many years later:

For we have not followed cunningly devised fables, when we made known to you the power and

coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

For He received from God the Father honour and glory when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed...

2 Peter 1:16-19b KJV

Recovering of Sight

One of the answers Jesus gave to the disciples of John, in partial fulfillment of Isaiah's prophecy of the coming Messiah, was that "the blind receive sight" (Matthew 11:5).

One day I was sitting in a recliner not thinking much about anything when the Holy Spirit spoke to my heart: "*Have you ever noticed there is no recorded healing of blindness before the Light of the world dawned upon the human race?*" "No," I spoke aloud in the empty room, "I've never noticed that."

I went to the concordance and searched throughout all the Old Testament. I found where the Sodomites and the Syrians were smitten blind, but I could not find where anyone who was blind received sight. This was an amazing revelation to me!

Then I turned my attention to the New Testament. Right in His hometown synagogue the Carpenter announced: "*The Spirit of the Lord is upon Me... [to give] recovering of sight to the blind...* " (Luke 4:18). In fact, that is the only particular physical ailment He specified in His remarks that day. Jesus singled out blindness so we would notice it.

The blind man Jesus healed in John 9 must have realized that there was not even a single instance of healing of blindness in the Law, the Psalms, or the Prophets. He instructed the Pharisees: "*Since the world began was it not heard that any man opened the eyes of one that was born blind*" (v. 32 KJV). This formerly blind person had evidently meditated upon the entire Old Testament. He heard it read every Sabbath and mused upon it as he sat in darkness. It was predicted that the blind would receive their sight, but neither Moses, Elijah, Elisha, or anyone else ever healed a blind person.

In particular the blind man had heard these promises:

In that day the deaf shall hear the words of the book,

And the eyes of the blind shall see out of obscurity and out of darkness.

Isaiah 29:18 NKJV

The LORD opens the eyes of the blind;

The LORD raises those who are bowed down;

The LORD loves the righteous.

Psalms 146:8 NKJV

Then the eyes of the blind shall be opened,

And the ears of the deaf shall be unstopped.

Then the lame shall leap like a deer,

And the tongue of the dumb sing.

Isaiah 35:5,6 NKJV

The healing of blind eyes was but one of many proofs of Jesus' Messiahship, but why was this particular healing reserved solely for Him to perform? (And, of course, those who are His followers who minister healing to the blind in His name.)

As I asked myself this question I remembered what the Holy Spirit had whispered to my heart about the healing of blindness not occurring before "the Light of the world came." Then I remembered another Scripture:

And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying:

"The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles:

The people who sat in darkness have seen a great light,

And upon those who sat in the region and shadow of death Light has dawned."

Matthew 4:13-16 NKJV

The healing of blindness was reserved for Jesus Christ, "the Light of the world" (John 8:12). Every time a blind person receives sight it is proof that the Light has come and the Glory of the Lord has arisen! (see Isaiah 60:1,2).

5. The Emphasis on Faith

Triplet Miracles

Jesus Christ performed a number of wonders which required no faith on anyone's part but His alone such as His "triplet" miracles involving water, provision, catches of fish, and resurrection.

Before I leave this thought, I wonder if you have noticed that many of His works were done in threes? WATER: He changed it to wine, walked upon it, and stilled it from its raging. PROVISION: He fed the four thousand, the five thousand, and the disciples on the seashore. CATCHES OF FISH: the catch off Simon's boat, the taxpaying catch, and the catch after his resurrection. RESUSCITATION: He raised the little girl, the son of the widow, and Lazarus. (I use the word "resuscitation" rather than "resurrection" because Jesus restored these people back to life in their natural bodies which died again years later. This is unlike resurrection where the physical body is changed into an incorruptible state which will never again die.)

If you will go to the Gospel accounts and read each of the above miracles I believe you will agree with me that none of these were effected by another person's faith. Even at Lazarus' tomb neither Mary nor Martha exhibited miracle producing faith. The closest they came to faith was in finally obeying the Lord's command to roll away the grave stone, but even in this they complained that their brother's corpse stank which revealed that they did not believe Lazarus would rise.

The miracle catches of fish also were performed by the Lord's sole prerogative. The closest to faith demonstrated by another was Peter's obedience to go fishing, but really no more than was demonstrated when the disciples obeyed Jesus' command to find the furnished upper room where He ate His last Passover meal with them. Preceding His final catching of fish miracle the disciples complained that they, vocational fishermen, had fished all night and caught nothing. They only reluctantly obeyed His command to cast on the right side of the ship.

I refer to this class of miracles as *monergistic miracles*. They were signs, wonders, and miracles which our Lord performed without the cooperation or activation of another person's faith. He behaved as though He had the right, as earth's Sovereign (king), to do as He pleased with His own. Did you happen to notice something peculiar about the kinds of miracles listed above? They were all miracles *outside the realm of physical healing*. These miracles are

monergistic by nature. That is, they were performed by God acting alone without human cooperation. Monergistic miracles reveal the sovereignty of God.

When it comes to the realm of physical healing miracles our Lord usually required cooperative faith on the part of the person being healed or on the part of their nearest relative. I refer to this class of miracles as *synergistic miracles*.

“Synergism” is a term used in theology to denote both divine and human cooperation in the divine act. Synergism, for example, is necessary for the sanctification of believers. (Sanctification is most widely defined as the process by which believers are made actually holy in thought, word and deed.) Sanctification requires both consecration, on the human side, and purification, on the divine side. Without our part of *consecration* we cannot be made actually holy because God can only make holy what is given to Him. Without God’s part of *purification* we cannot be made actually holy because the power of sin within us is beyond man’s ability to defeat. Thus, synergism, that is, the working together of two principals to perform the thing desired, is absolutely required in the achieving of personal holiness. *Synergism reveals the part human responsibility plays in achieving the divine will in a certain thing*, such as personal holiness or the fulfilling of one’s ministry.

The same thing can be said about divine healing. In a majority of His miracles of divine healing Christ required an expression of faith on the part of another before the miracle occurred. Please note that I said “a majority of the miracles” involved synergism. In some, perhaps many, cases Jesus of Nazareth demonstrated sovereign monergism in the performance of physical healing, just as He did in other signs and wonders.

His last healing miracle was the healing of the severed ear in Gethsemane. He did not ask the injured slave if he believed He could heal him, rather Christ rebuked Peter for his impulsive action and then touched Malchus’ right ear and restored it. This healing was monergistic in nature, as was the healing (deliverance) of the Gadarene demoniac who was most likely not demonstrating faith in running to Jesus during their encounter. The demons may have thought to do Christ bodily harm or to verbally assault Him. Research indicates that most students of this miracle are doubtful that the Gadarene demonstrated faith for his miracle simply by approaching Jesus (Eidersheim, Spurgeon, Wesley, and others who wrote and preached on the Gadarene).

Throughout the normal course of His healing ministry, Jesus of Nazareth extracted faith from the recipient or the nearest relative prior to the performance of the miracle. This is synergism at its finest. The healing of the centurion’s servant and the deliverance of the Syrophenician’s daughter, were both effected through the faith of the believing suppliant, each of whom Jesus commended. It

is interesting that Christ commended the faith of no Israelite (covenant person) as having “great faith” in the entire four Gospels! This is amazing because Christians today are covenant persons with Christ through His blood and this should challenge us to rise up in our faith and expect His commendation of us. Do you not hear a note of sadness in His voice, perhaps even disappointment, when He said, “Truly I say to you, I have not found such great faith with anyone in Israel”? (Matthew 8:10).

Why Jesus Wept

A frequent misconception about Jesus of Nazareth’s miracle ministry is that He required faith prior to each miracle. It is true He frequently said or did something which the sick person, upon obeying in faith, then received the desired healing. It was when the blind man obeyed Christ’s command to go to the pool of Siloam and wash that he came back seeing. But no such example of faith was expressed by Mary and Martha at Lazarus’ tomb, other than they reluctantly, and with complaint, rolled away the stone from the sepulcher’s entrance. Some might perhaps call this their faith expression; others would not.

A careful reading of John 11 reveals several remarkable insights. Mary, the very same person of whom Jesus said that she had “chosen the good part” (Luke 10:42) when she elected to sit at the Master’s feet rather than help her sister prepare a meal, bitterly complained to the Lord that if only He hadn’t arrived late He could have spared her brother from his untimely death. Her pitiful performance followed that of Martha’s. Martha did nothing more than express her faith in Jesus as the Messiah who was to come into the world. But when told that Jesus is the resurrection and the life, she could only affirm that she believed her brother would rise “on the last day.” She had sound theology, but expressed no active faith that Lazarus, or Eleazar as his name actually is in their language, would rise from the dead before the final resurrection. As stated earlier, Jesus performed miracles of resuscitation on the part of no one’s faith but His alone.

Then the shortest verse in the Bible appears: “Jesus wept.” The Jews standing nearby mistook His tears for sorrow that His friend was dead. This cannot be the case since Jesus told the disciples earlier that He was going to awaken Lazarus from his sleep. Why did Jesus weep? I suggest it may have been due to the fact that He had spent so much time with Martha, Mary and Lazarus in Bethany. He had taught hours at a time and was a frequent guest in their home. They should have been strong in faith, but instead they were easily dismayed in their hour of testing. Perhaps He even saw Lazarus in Abraham’s Bosom expressing dismay that Jesus had been too late to heal him.

One thing is for certain: *we can make Jesus weep through our unbelief.*

Conversely, then, we can make Him rejoice through our faith! Which is His faith in us, returned back to Him. It is “the faith of God” given to us in Jesus Christ.

In conclusion it would be accurate to say that all who believed Jesus received healing, as He never refused any who came to Him in faith. But not all who received healing from Jesus believed Him for the miracle He granted. We will study this more fully in chapter 7. In these cases various persons received His mercy in the form of the needed healing without their corresponding faith. It was monergism at its finest, where He acted apart from their faulty, incomplete faith based on His compassion for their needs. What a merciful Healer!

Compassion is Not Enough

Jesus was moved by *compassion* in His healing ministry. Compassion is the outflow of agape-love toward a needy person. It is this kind of love, *agape*, Paul says, which activates believing faith. Indeed, “faith working by love” is the goal of Christ centered ministry today (Galatians 5:6). The word “working” is the root word for *energy* and could be thought of in this way: faith is made operative and is energized by agape-love.

But it is not love which heals; it is faith which heals. Love is the catalyst behind faith and the reason for its activation. Perhaps this is a primary reason why believers today who are schooled in faith and in the Word of God and are not stymied in unbelief as are many traditional Christians are yet ineffective in the healing ministry. Unlike their Master, of whom the Gospels record nine times that He was moved with compassion, believers today are often condemnatory and uncompassionate toward the sick and suffering. “If you only had faith you wouldn’t be in this mess,” a “faith teacher” told one of my friends who asked him to pray for her healing of arthritis. Needless to say, she was not helped by his unkind and public retort to her request. Thankfully, she was able to forgive him and receive healing a few months later through another evangelist who had so much compassion for the sick that he openly wept as he prayed for her healing.

Paul must have observed this common flaw in human nature throughout the course of his apostolic ministry and so appealed to the believers of his day to “pursue love (*agape*), yet desire earnestly spiritual gifts” (1 Corinthians 14:1).

Having emphasized the foundational place love occupies in healing the sick and oppressed, I now ask you to look at the importance of faith in both receiving and releasing healing. Compassion in and of itself is not enough to perform healing. It is the catalyst behind the faith which effects healing, *but the healing is effected through the expression of believing faith*.

Jesus Emphasized Faith

Jesus placed great emphasis on faith throughout His earthly healing ministry. (This is why we will study the nature of faith a good deal in this book.)

When He saw the faith of the four who carried their paralyzed friend to Him, Jesus responded, “Rise, take up your bed, and go home” (Matthew 9:2,6). It was *the faith of his friends* which served as the catalyst to the paralytic’s healing. Their faith was not only internal, but was expressed externally—in the carrying of their friend to Jesus.

The two blind men who begged for His mercy expressed their faith by ascribing the title “Son of David,” a purely messianic phrase, to Jesus. “Then He touched their eyes, saying, ‘Be it done to you *according to your faith*’ ” (Matthew 9:29).

A woman “who had a hemorrhage twelve years” thought, “If I just touch His garments, I shall get well,” and pressed through the crowd to Jesus. When she touched His outer garment “immediately the flow of her blood was dried up and she felt in her body that she was healed of her affliction... And He said to her, ‘Daughter, *your faith has made you well*’, go in peace, and be healed of your affliction’.” (see Mark 5:25-34; Luke 8:43-48).

We are sometimes told that faith is obedience, whereas faith includes obedience, but involves much more than that. Faith is a condition of the heart which is rightly aligned with the “kingdom of the heavens” (literal Greek for “kingdom of heaven” in Matthew). Faith perceives “Him who is invisible” and judges what He has said to be the final and ultimate authority over and above the visible realm in which we live (Hebrews 11:27). Faith looks not “at the things which are seen, but at the things which are unseen” and “calls into being that which does not exist” (2 Corinthians 4:18; Romans 4:17).

6. Faith Can Be Increased

And the apostles said to the Lord, “Increase our faith!” And the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’” and it would obey you.

Luke 17:5,6

Then the disciples came to Jesus privately and said, “Why could we not cast it out?” And He said to them, “Because of the littleness of your faith; for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, ‘Move from here to there,’ and it shall move; and nothing shall be impossible to you.

Matthew 17:19,20

The mustard seed, Jesus noted, was “smaller than all other seeds” but when full grown “is larger than the garden plants, and becomes a tree” large enough for birds to nest in its branches (Matthew 13:32). So it is with our faith: “*your faith grows exceedingly...*” (2 Thessalonians 1:3 NKJV).

What begins quite small can become very large. Like a seed which grows into a tree, faith is living, vital, and, if properly nourished on the Word and Spirit, grows very large—large enough to move mountains, or, more preferably for our lives, mountainous problems. Paul acknowledged, however, that he did possess enough faith, what he termed “all faith” so that he could “remove mountains.” (The literal Greek of 1 Corinthians 13:2 reveals that Paul was not speaking hypothetically.) I believe we should take the words of Jesus about mountain moving faith literally, especially in view of His cursing of the fig tree, as an illustration about the power of faith. His followers, Jesus stressed, could demonstrate this same faith themselves:

Now in the morning when He returned to the city, He became hungry. And seeing a lone fig tree by the road, He came to it, and found nothing on it except leaves only; and He said to it, “No longer shall there ever be any fruit from you.” And at once the fig tree withered.

And seeing this, the disciples marveled, saying, “How did the fig tree wither at once?” And Jesus answered and said to them, “Truly I say to you, if you have faith, and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, ‘Be taken up and cast into the sea,’ it shall happen.

And everything you ask in prayer, believing, you shall receive.”

Matthew 21:18-22

We reveal the littleness of our own faith when we read the words of our Master about mountain moving faith and immediately say within our hearts, “This cannot mean literal mountains.” Why can’t it? Jesus had just cursed a literal fig tree which withered “at once.” Amazed by what they had witnessed the disciples asked Him how it happened and Jesus, as He often did, seized upon a literal occurrence to serve as an object lesson upon which He built a foundational truth, which, in this example, concerns the type of faith we are to exercise in our prayer lives. Jesus concluded the lesson with the application that

He expected this kind of faith to be active in our lives when He said, “And everything you ask in prayer, believing, you shall receive.”

Either Jesus is being honest, just, and true, or He is playing games with His original followers and with all who have since followed Him. I choose to believe, having looked at these passages frequently for thirty years, that the Truth was telling the truth. *Everything we ask in prayer, believing, we shall receive!* Jesus is saying that the sky is the limit to our asking as there are no limitations from His side of the equation.

Of course, the heart of the issue is whether we are truly believing that we shall receive that for which we ask or only hoping that we shall receive our heart's desire. This is something each of us must settle within his own heart, but call to mind, fellow Christian, that you certainly have received things you surely prayed for in faith, have you not? If it has worked once, and there is no variableness with God, then the God who cannot lie, surely means exactly what He says (see Titus 1:2; James 1:17).

Oh to be childlike and simply believe the Word of God! All of those whose faith example spans decades and centuries simply took God at His Word and in the fertile soil of a believing heart, received that for which they prayed. George Mueller prayed in more than \$8,000,000 *by faith* without once making his needs known to man.

Someone observed that a century later this equals the amount of a half billion dollars in today's currency! Smith Wigglesworth raised several from the dead and wrought great exploits through simple faith in God. Jesus did not say, “If Mueller and Wigglesworth believe, it shall be granted to them, but not to others.”

It is important to remember that God describes an unbelieving heart as “evil” and declares that “*whatever* is not from faith is sin” (Romans 14:23; Hebrews 3:12). This is why I often repent of unbelief and label it sin, asking for the cleansing of the Blood. I get further this way than by simply willing faith or by struggling to believe.

Jesus never commended the faith of any of Yahweh's covenant people, Israel, as “great.” His own followers, as well, were often hindered by the littleness of their puny faith and they lived with Jesus! (The two persons whose faith He commended as “great” were both Gentiles. The Roman centurion and the Canaanite/Syrophenician woman demonstrated much greater faith than the Jewish people who were the seed of Abraham and heirs of the promise! Think often about that...)

Jesus never excused unbelief in His followers, while it is equally true that His love for them remained undiminished. “Why could we not cast the demon

out (of the epileptic boy)?” they asked privately. Jesus didn’t respond, “Don’t worry about it, just bring all the hard cases to Me. Be content with healing headaches.” No, He *rebuked them* telling them in no uncertain terms that they had failed to bring deliverance because of their unbelief, not because of a deficiency in God’s miraculous power! (see Matthew 17:20). Again, Jesus puts the limitations to what our faith can accomplish upon us, rather than upon Him. There is no case too great for His disciples to handle adequately if they only believe, He is saying to them and to us.

Jesus compassionately responded to Peter’s cry, “Lord, save me!” only to rebuke him immediately (before they were even back in the boat); “O you of little faith, why did you doubt?” Jesus said as soon as He grabbed Peter’s hand (Matthew 14:30,31).

It is hard to write these pages without the sharp sword of the Word of God piercing my own heart, beloved, but it is time, high time, that we all believed God and stopped dying in the wilderness due to our pattern of limiting the Holy One of Israel. I, for one, am determined to believe God simply because He said I could. I dearly want to please Him and “without faith it is impossible to please Him” (Hebrews 11:6). Many of us began well, but we have since faltered. We have allowed reversals and disappointments, as well as a few fiery darts, to quench our faith instead of using our faith to quench fiery darts, or “flaming missiles” as the *New American Standard Bible* calls them (see Ephesians 6:16; Hebrews 11:34).

My tribulations and trials have produced in me a hardness toward difficulties while keeping a tenderness toward God. Let’s all decide we’re going to believe God for our inheritance, rise up in our anointing, and exercise our authority!

And everything you ask in prayer, believing, you shall receive.
—JESUS CHRIST

7. The Measure of Faith

Not All Men Have Faith

A common mistake often taught by well meaning ministers is that every single person has faith. “It takes faith to put the key into the ignition and start the car” is one of the most often used illustrations when stressing, contrary to the Word of God, that everyone, even lost people, have faith. “It takes faith to get in an airplane,” a tape playing in the background just said! (honest)

This widely accepted premise simply is not true. It is not true that everyone, even lost people, have faith. In fact, *not one single lost person has any faith at all!* Not what the Bible calls faith.

Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as it did also with you; and that we may be delivered from perverse and evil men; *for not all have faith.*

2 Thessalonians 3:1,2

The *King James Version* reads “for all men have not faith” meaning that all “perverse and evil men” do not have faith. All saved men do have faith, “for by grace are ye saved through faith; *and that not of yourselves, it is the gift of God...*” (Ephesians 2:8 KJV) The faith that saves the sinner does not originate in him, but in God, and comes to him as a gift.

The “faith” lost people demonstrate is not faith at all but is, rather, *experience*. Through observations and experience we have learned that we can go up in an elevator or start a car. We saw others do it and decided to follow their example. This “faith” is not the same kind of faith which brings salvation or healing, as a famous evangelist has frequently stated. The faith which saves a sinner is itself “the gift of God,” says the Word of God, and is given to the sinner in the miracle of regeneration and not before (see Ephesians 2:8-10). That wonderful gift of faith is imparted by God to sinners; it is not in them inherently. After it is implanted in the heart, like a mustard seed small though it is, it ideally begins growing and producing mature faith as part of one’s overall character (see Galatians 5:22,23).

I believe it is a serious, serious mistake to teach that sinners have faith and are born with it and simply need to redirect it. This cheapens genuine saving faith. There is nothing inherent in any of us that commends us to God. and since faith pleases God it cannot be in any fallen person by his own inherent nature (see Romans 3:10-12). There is a soulish type of “faith,” or belief system, in the unregenerate, but it is not true faith, or, as Jesus called it in the original language: “*the faith of God.*” In fact, Jesus told His disciples to “have the faith of God”

rather than teaching this kind of faith was something they already possessed:

And Jesus answering said to them, "Have faith in God."

Mark 11:22

Once again, the Greek says: *Have the faith of God*. This concept has been popularized as "the God kind of faith" and is what the Word of God is actually telling us we are to have, not what we already have as unsaved sinners who are unregenerate and whose spirits are deadened in sin. The darkened soul possesses a faulty belief system which some call faith. This "faith" is able to achieve phenomenal things, such as walking on fire coals through mind control, etc. But this should never be construed as that faith which the Word of God describes as faith and which operates out of an enlightened, regenerated spirit.

The Measure of Faith

The line of Scripture which has been wrongly extracted from the context to teach that all men, even the lost, have faith is also found in the writings of Paul.

In his epistle to the Romans, the apostle was not dealing with all men in general when he stated that "*God has dealt to every man a measure of faith*" (Romans 12:3 KJV). He was talking to Spirit-baptized believers about the body of Christ and said that God has given every member of the Body a measure, or allotment, of faith by which to operate in his or her unique place in the body of Christ. Let's look at the context (italics mine):

For through the grace given to me I say to every man *among you* not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as *God has allotted to each a measure of faith*. For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another. And since we have gifts that differ according to the grace given to us, let each exercise them accordingly: if prophecy, *according to the proportion of his faith*;

Romans 12:3-6

Paul addressed this letter "to all who are beloved of God in Rome, called as saints" (Romans 1:7). Then he said, "I say to every man among you...God has allotted to each a measure of faith...so we, who are many, are one body in Christ." Paul did not teach that God has dealt a measure of faith to every single person regardless of his standing with God, but to each person who is part of Christ's body.

If we desire to distinguish "the faith of God" or "the faith God gives" (alternate rendering of Mark 11:22) into various groupings we might wish to refer to Ephesians 2:5-10 as *saving faith* and Romans 12:3-6 as *ministry faith* or *function faith*. God gives the same measure of saving faith to each of us at the foot of the Cross, but He does vary the measure of ministry faith, as well as the measure of one's ministry gift, as He deems proper. "But to each one of us grace was given according to the measure of Christ's gift" (Ephesians 4:7 NKJV). We are appointed a measure of Christ's gift ahead of time. His servants are given

differing measures of *serving grace*, but all receive the same measure of *saving grace*. The Parable of the Pounds expresses the latter, as all ten servants each received one pound, while the Parable of the Talents expresses the former, as all three servants received an initial bestowal of varying wealth (five talents, two talents, one talent). Both saving faith and ministry faith are given to us by God. The first is given in the miracle of salvation and the second is realized later, as one begins to develop his or her ministry function.

(The above paragraph should not to be taken as a divinely imposed limitation upon what each of us may accomplish in the service of the King. Few of us are functioning to the fullest of our potential in the body of Christ. Don't say to yourself, "No wonder I haven't been used in a greater way! God doesn't will it. I'm a one talent servant." Instead ask God to activate all He has given you and help you to become fully functional.)

If saving faith is the gift of God and is not given to the unregenerate prior to salvation another question begs our attention: What about the centurion and the Syrophenician whose faith Jesus commended as "great"? They were not regenerate, were they? Doubtless they were not, but as they "looked unto Jesus, the author and finisher of [their] faith" they were granted a distribution of the faith of God (Hebrews 12:2). Unlike many of the people to whom Jesus ministered, the centurion and the Syrophenician were not fettered by Jewish religious traditions which so frequently "made the Word of God of none effect" and hindered His covenant people from believing Him (Matthew 15:6 KJV).

In the final analysis, the faith which God requires of us and which is pleasing to Him is His very own faith which He freely gives to us as we look to Him and we, in turn, express back to Him with corresponding words and actions. It is possible, as demonstrated by Peter's amazing feat of walking on water, to receive the faith Christ offers us in that single word "Come" and then nullify that precious gift of faith through our own unbelief, which Peter exemplified when he took his eyes off Jesus and put them on the angry waves. Instantly his faith was quenched and he sank because Peter, as we ourselves so often do, did not continue "looking unto Jesus, the author and finisher of [his] faith." But to his credit Peter did ask Jesus to allow him to do what he saw his Master doing, and having received permission, he *did* "walk on the water to go to Jesus" for a few steps at least. Jesus did not discourage Peter from performing a faith experiment and neither will He hinder us from believing that the works He did we may do also (see Matthew 14:22-33; John 14:12). In fact, such things please Him providing that our motive is to be like our Lord and honor Him. "Go ahead," the Water Walker invites, "give it a try. Just remember to keep focused on Me."

In our Lord's rebuke of His disciples we should never imagine a scolding,

demeaning, or shaming tone in His voice, similar to what we have experienced throughout our lives from fallen human beings. Even His rebuke carried the tone of love and was given, like the faith preceding it, to help His disciples function as He did. “A disciple is not above his teacher,” Jesus explained, “but everyone who is perfectly trained will be like his teacher” (Luke 6:40 NKJV).

Grant What Thou Dost Command

Aurelius Augustine, a fourth century bishop, was a tremendous theologian, perhaps the greatest since the Apostle Paul. In observing that Jesus commanded the man whose hand was withered to stretch it forth, and the paralytic to take up his bed, the Bishop of Hippo commented that Jesus frequently commanded the persons He healed to do precisely what they could not do. It was as impossible for the man whose hand was shriveled up to stretch it out as it was for the paralytic to take up his bed. Rather than solely being expressions of their faith, Augustine taught that these commands of Christ were operations of God enabling the sick persons to do what was impossible for them to do apart from the power of God.

In other words, Jesus was not instructing the paralyzed man to try and get up and as he tried to do so in faith he would then be healed. What Jesus was actually doing, in the command to pick up the bed, was effecting the healing of the paralytic so he could take up his bed. *With the command came the grace to do the thing commanded.*

The Bishop of Hippo then offered a prayer for himself which many since then have also prayed: “*Lord, command what Thou wilt and grant what Thou dost command.*”

Augustine taught that the whole Christian life could be summed up by our acquiescence to the will of God and then our acceptance of His grace so we can do His will. Jesus is the author (and finisher) of the faith by which we please God. He grants the very thing He commands us to do, so that we are able to do it. His yoke is easy and His burden is light!

Jesus Encouraged Faith But Did He Always Require It?

Once again allow us to consider whether Jesus *always* required faith on the part of the sick person or from a near relative before healing him or her. It is true that He endeavored to extract an expression of faith, but was not always successful in His attempts at producing faith in the sufferer. He was always successful, however, in healing everyone who sought His healing touch through releasing His own faith for their healing:

And they brought the boy to Him. And when he saw Him, immediately the spirit threw him

into a convulsion, and falling to the ground, he began rolling about and foaming at the mouth. And He asked his father, "How long has this been happening to him?" And he said, "From childhood. And it has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!" And Jesus said to him, 'If You can!'

"All things are possible to him who believes." Immediately the boy's father cried out and began saying,

"I do believe; help me in my unbelief." And when Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You deaf and dumb spirit, I command you, come out; and the boy became so much like a corpse that most of them said,

"He is dead!" But Jesus took him by the hand and raised him; and he got up.

Mark 9:20-27

The honesty of the boy's father is insightful. He said, "If You can do anything, take pity on us and help us!" Jesus' reply, quoting the father's first three words back to him, "'If You can!'," reveals that Jesus did not want an "if" in the father's request! It was as though the man was being absurd to question Jesus' ability to deliver his son which is why the man responded, "I do believe; help me in my unbelief." The man's faith was certainly not strong; perhaps it had been considerably weakened by the failure of the disciples who, having had many successes in healing and delivering other cases, had miserably failed in their attempts to deliver this boy.

The point I am making is that the man's faith was clearly not perfect faith, and part of him, he acknowledged, did not believe Jesus was able to deliver his son. Then notice the phrase "when Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit." The man had asked Jesus to help his unbelief and perhaps Jesus would have continued strengthening his faith prior to healing his son, but a crowd was rapidly gathering and might possibly have interfered. The final result? Without the man's faith ever being made strong or perfect, Jesus delivered his son.

Isn't this true in our individual prayer lives? We sometimes have strong, perfect faith and can confidently say, "Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask we receive from Him..." (1 John 3:21,22). Other times, however, we know we are not confident when we go to God in prayer, yet He graciously grants the request anyway. In cases like these we say with John, "We shall...assure our heart before Him, in whatever our heart condemns us; for God is greater than our heart, and knows all things" (vs. 19,20).

Healing is a grace of God. In fact, the word "gifts" as used in the phrase "gifts of healings" is the Greek word *charismata* and is derived from the word translated "grace" throughout the New Testament: *charis* (1 Corinthians 12:9,28,30). What this tells us is that *healing is a grace of God, totally undeserved and freely given to us by God.*

I have long believed this is why the newly saved, and even the unsaved in

some cases, receive healing easier than do many older Christians. The unsaved and newly saved are unaware of any merits they could possibly have in asking God for a divine miracle of healing, in fact, they are usually aware of their great demerits. Older Christians, however, are prone to think of reasons why God should heal them because of a long list of good works in their minds. When one of them dies from an illness others who knew them are often heard to accuse God in this subtle way: “If anyone ever deserved to be healed it was Sister Smith. Why she wasn’t healed, I’ll never know,” or, “The first thing I’m going to ask the Lord when I see Him is, ‘Lord, why didn’t You heal Sister Smith?’” This is because people wrongly believe that healing is received upon the basis of merit, *whereas it is solely given upon the basis of His unmerited favor*. The phrase “gifts of healings” actually means **“portions of grace producing physical healings.”** And if we seek healing upon the basis of merit, rather than grace, we are most likely not to receive it, although I will not say, never receive it, because I have seen God, in His great mercy, heal hardened legalists who afterward even boasted of their merits even as they “gave God the glory” for their healings!

When the disciples privately asked Jesus why they could not effect the child’s deliverance, Jesus responded that it was because of their unbelief (*see* Matthew 17:19,20). Notice that Jesus did not say, as is often said today, that the boy was not delivered because his father did not have sufficient faith (which was true). *Jesus put the responsibility of faith upon His disciples rather than upon the man who was suffering agony with his child’s condition.*

How different this is from today! Ministers often place the full responsibility of faith upon the sufferers, and when healing is not effected, some are quick to remark that the failure to receive healing is due to the afflicted persons not exercising faith or “not having enough faith.” The hurting people, who are struggling in many cases just to attend a healing meeting, are given the additional burden of “having enough faith” to even go forward for prayer. They often question their faith level within themselves leaving them in a state of dismay. One does not increase faith by looking at his puny faith. Only by “looking unto Jesus the Author and Finisher of our faith” can our faith be “finished,” or perfected, into strong, complete faith (Hebrews 12:2).

Those of us who minister healing should always attempt to direct the eyes of the sick upon the Healer. We also need to accept more responsibility for praying the prayer of faith for healing. It is good to preach the Word and stir up faith in the hearers—no doubt about it—but we should not lay all of the faith burden on them. Jesus healed everyone who asked Him for healing, many of whom surely did not express “enough faith,” as the saying goes today. He never

refused a sufferer's request, nor did He tell anyone they didn't have enough faith, so they would just have to remain ill. He did remonstrate with His disciples that in their attempt to deliver the epileptic boy, who was also deaf and dumb, that *they*, rather than the boy or his father, lacked sufficient faith!

Whereas some ministers today place the full responsibility for healing upon the sick, Jesus, by His example, puts the responsibility more upon those who are healing than those who are healed. James agrees with this in his "formula" given in 5:14-16 of his epistle. *It is the elders of the church who are to offer "the prayer of faith" for the sick*, James says, just as it was the Twelve and the Seventy who were sent out on Kingdom missions with several responsibilities, one of which was to "heal the sick" (Matthew 10:8; Luke 10:9). "The prayer offered in faith," James promised, "will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him" (James 5:15). It seems that James placed great importance upon the quality of prayer offered by the elders, doesn't it? "The effective prayer of a righteous man can accomplish much" (v. 16).

Whenever I minister healing I make a conscious, deliberate effort to actively believe that those I am touching are receiving healing. I am careful not to fall into the common trap of "going through the motions" as this would be hypocritical and ineffectual. I honestly believe that everyone I lay hands on shall be instantly healed, but if not, "shall recover" in short time (Mark 16:18). The word "recover" (Greek: *kalos*) means *to gradually amend to a state of health*, so that even those who are not immediately healed will eventually be healed. I sincerely believe this in my heart every time I minister healing. If I am ever conscious of doubt I stop laying hands for a few seconds, look unto Jesus, and, when faith returns, continue ministering healing. Sometimes I even take a break for a moment and deliberately focus my heart and mind on the Healer through praise and worship before resuming the healing portion of the meeting.

Not All Who Received Believed

It is obvious, as we have shown, that all who believed Him received His healing power. But the reverse may shock you, as it did me years ago: many of the people Jesus healed *did not* exercise believing faith! Besides the father who cried out, "Lord, I believe. Help my unbelief!" consider these other examples:

When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him,

"Do you wish to get well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me." Jesus said to him, "Arise, take up your pallet, and walk." And immediately the man became well, and took up his pallet and began to walk.

John 5:6-9

Observe that the invalid simply complained that he was not quick enough to step into the agitated waters before anyone else. He did not say, "But I believe You are sufficient for my total healing." Rather, Jesus took the initiative and commanded healing upon the invalid "and immediately the man became well."

Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep." And they began laughing at Him, knowing that she had died. He, however, took her by the hand and called, saying, "Child, arise!" And her spirit returned, and she rose up immediately...And her parents were amazed...

Luke 8:52-56

That those in the house including the mourners and friends did not believe is evident in that they first laughed at the Master and afterward were amazed when He restored the girl to life. Their active unbelief did not hinder Jesus from bringing the child back from the dead, although He did shut them out of the room while He raised her. Once again, this is another example of *monergism* or a miracle which occurred solely upon the basis of Jesus of Nazareth's initiative and faith (see also Matthew 9:18-26; Mark 5:21-43).

In His own hometown Jesus' divine personage was clearly rejected as the other Nazarenes perceived Him only on a human level. "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" (Mark 6:3). The result: "He could do no miracle there except that He laid His hands upon a few sick people and healed them. And He wondered at their unbelief" (vs. 5,6).

Notice the difference: The unbelief admitted by the father of the epileptic was concerning his son's deliverance, as seen in his acknowledgment of Jesus as "Lord," whereas the unbelief expressed at Nazareth had to do with the Divine Person Himself in their midst. They only acknowledged Him as "the carpenter."

What I am trying to say in these pages is that the Lord is very merciful indeed and if someone feels his faith is lacking, *he should not decline from receiving prayer for healing simply because he feels himself weak in faith*. As long as the sick person is strong in faith concerning the deity of Jesus Christ, he is well on his way to receiving healing from the Lord simply by casting himself upon the Lord's great mercies.

It is best, of course, to have strong faith in God for healing. Remember that many others the Master healed did exercise faith for healing.

The two blind men sitting by the roadside near Jericho identified Jesus as "the Son of David," ascribing to Him His proper messianic title (Matthew 20:29-34; cf 22:41-45). In Mark's account of the same incident he tells us that one of the blind men, Bartimaeus, gave further expression to his faith by "casting aside his cloak" (Mark 10:50). In Christ's day the blind sat by the roadside to beg, since there was no livelihood available to them, and the cloak Bartimaeus cast

aside was one which signified that he was blind and worthy of public alms. If Jesus did not heal him, Bartimaeus said by his faith action, he would starve to death.

The man blind from birth received his sight when he obeyed Christ's command to go to the pool and wash (see John 9:7). Faith obeys the Lord's command. The multitude who later praised the God of Israel for His great power, first toiled up the side of the mountain bringing their sick with them at great personal effort. This was a major, collective expression of faith resulting in extraordinary miracles (see Matthew 15:29-31). The four men who carried their paralyzed friend to Jesus during the Capernaum period of His ministry actually "removed the roof above Him" expressing their faith which Jesus "saw" (Mark 2:1-12). The woman with the chronic hemorrhage expressed her faith in Christ's ability in two ways. First, she said to herself, "If I only touch His garment, I shall get well" (Matthew 9:21). Second, she pressed through the thronging crowd to touch the fringe His outer garment. She put her words into corresponding actions of faith.

In this particular miracle Luke notes that the faith of Jesus was passive but the faith of the sufferer was active:

"And Jesus said, 'Who is the one who touched Me?'

And while they were all denying it, Peter said, 'Master, the multitudes are crowding and pressing upon You.'

But Jesus said, 'Someone did touch Me, for I was aware that power had gone out of Me.' And when the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched

Him, and how she had been immediately healed. And He said to her, 'Daughter, your faith has made you well; go in peace'."

Luke 8:45-48

In January, 1993 I was diagnosed with a severe case of EBV (Epstein-Barre Virus) and was told I would have it the rest of my life. "Your titer count is through the roof," the kind doctor told me before ordering me to bed rest for three months. Other than rest there is no treatment for the virus, and while not terminal, EBV is medically incurable. In July of the same year I ordered a new hematology report which could not find any virus in my blood! I knew the Lord had healed me before asking for a new blood test, and wanted the test done for confirmation purposes. When asked by others, "When did you receive healing?" all the answer I could offer them was that I received healing prayer in every church service I attended during those months, believing I was healed even before prayer was offered. I also frequently confessed the Word that Jesus took my infirmities and bore my diseases in His atonement, so that by His stripes I was healed (based upon Isaiah 53:4,5; Matthew 8:17; 1 Peter 2:24). I never felt a rush of power or experienced a particular sensation at any specific time. What I

did throughout the entire period was to seek to maintain constant faith in my Healer.

On an earlier occasion, back in 1975, I was attacked with severe bronchial asthma. Nothing the doctors gave me helped. My breathing was severely hindered and I was worn out from lack of proper rest. Kneeling beside the sofa in my little, two room apartment, I humbly cried out to Jesus of Nazareth for His healing hand between gasps of air. "I simply must have Your healing touch," I sobbed. Five minutes had not passed until the warmth of God's presence, much like a hot fire, poured into the top of my head and coursed into my lungs completely healing me! My prayer was humble, yet it was also definite, emphatic and persistent.

Jesus taught that persistency in prayer is rewarded:

And He said to them, Which of you who has a friend will go to him at midnight and will say to him, Friend, lend me three loaves [of bread]. For a friend of mine who is on a journey has just come, and I have nothing to put before him. And he from within will answer, Do not disturb me; the door is now closed, and my children are with me in bed. I cannot get up and supply you [with anything]? I tell you, although he will not get up and supply him anything because he is his friend, yet because of his shameless persistence and insistence he will get up and give him as much as he needs. So I say to you, Ask *and* keep on asking and it shall be given you; seek *and* keep on seeking and you shall find; knock *and* keep on knocking and the door shall be opened. For everyone who asks and keeps on asking receives; and he who seeks and keeps on seeking finds; and to him who knocks and keeps on knocking, the door shall be opened.

Luke 11:5-10, *Amplified Bible*

Jesus wants us to be "shamelessly persistent" and to knock and keep on knocking, even to the point of imploring God for our healing. It is good to be fervent, shameless, and earnest until faith is dropped in our spirit and we know that we have that for which we have asked. Once faith is given, and with it a deep settled peace, I always advise people to turn the petition into a prayer of thanksgiving to the Lord for granting the healing, even if the healing we have sought has not yet manifested. Jesus also taught us to believe we receive what we ask while we are praying for it, promising we shall have it:

"Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you."

Mark 11:24, *New American Standard*

That is why I tell you, as to whatever you pray and make request for, if you believe you have received it, it shall be yours.

Weymouth New Testament

"Therefore I say to you, whatever things you ask when you pray, believe you receive them, and you will have them."

New King James

The *King James Version* also puts the emphasis on believing that you receive whatever you are asking for while you are still praying for it:

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them; and ye shall have them.

When one truly believes he has received whatever he has asked for when he is praying, his prayer automatically turns into one of thanksgiving for the granting of that for which he has prayed. This is true when praying for anything whatever: when you believe you have received when you pray, there is no longer a need, or even a desire, to petition.

8. The Present Day Healing Ministry of Jesus of Nazareth

My favorite of all the healing passages in the Gospels is one that is lesser known:

And departing from there, Jesus went along by the Sea of Galilee, and having gone up to the mountain, He was sitting there. And great multitudes came to Him, bringing with them those who were lame, crippled, blind, dumb, and many others, and they laid them down at His feet; and He healed them, so that the multitude marveled as they saw the dumb speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.

Matthew 15:29-31

Years ago I asked myself why I was drawn to this passage so often and then one day, quite early in the morning, the reason dawned on me. Perhaps more than any other healing passage in the Gospels this one foreshadows the healing ministry of Jesus of Nazareth in the earth today. I believe it is a *prophetic picture* of the way Jesus heals today because of its uniqueness and its implications.

1. Notice the uniqueness of this event.

a) Jesus made Himself less accessible than usual

Jesus of Nazareth's normal pattern of ministry was to make Himself readily available to the masses of suffering humanity. He walked through their cities and villages healing whosoever of whatsoever. His healing power flowed to the sick in marketplaces and synagogues, in towns and fields.

On this occasion, however, we see a particular strangeness to the Master's pattern. The Healer went up a mountain, where it would be more difficult to reach Him, and "was sitting there" or, as the *King James Version* renders it, He "sat down there." This was a literal event, but it foreshadowed a spiritual reality during the New Covenant period, the time in which we are living now.

Following His resurrection, Jesus of Nazareth "ascended up on high" (Ephesians 4:8) where He received His investiture as King of kings and Lord of lords:

He who sits in the heavens...will speak to them... in His fury: "But as for Me, I have installed My King Upon Zion, My holy mountain."

Psalm 2:4-6

Jesus is enthroned "upon Zion" the holy mountain of Yahweh in heaven (see Hebrews 12:22-24). He is "a priest on His throne" who "ever lives to make intercession" for us today (Zechariah 6:13; Hebrews 7:25). Even though He is a priest who can "sympathize with our weaknesses," from a purely natural and physical viewpoint, He is less accessible today than He was in Galilee. Perhaps He "went up into a mountain, and sat down there" (KJV) as a prefigure to His

Ascension, Coronation and subsequent administration of the Spirit and of all the Father's blessings, one of which is divine healing for His followers today.

b) *Great multitudes came to Him carrying their burdens.*

Multitudes toiled up the mountainside in the direction of the Seated Messiah. Allow me to emphasize the size of those who came more accurately: "*great multitudes came to Him.*" This was a foreshadowing of the many millions of people who have come to the King during the last 2,000 years of the New Covenant. Since His Ascension and

Glorification, King Jesus has granted numerous personal audiences to many millions of praying people because "the same Lord over all is rich unto all who call upon Him" (Romans 12:12, KJV). Through the eye of faith the spiritual person understands that Jesus is far more accessible today than He was yesterday. Jesus is near to all who call upon Him because we do not have a High Priest we cannot touch and Whom we may not boldly approach (see Hebrews 4:15,16).

Those who toiled up the mountainside in the event recorded in Matthew 15:29-31 brought with them "the lame, crippled, blind, dumb and many others..." It is noteworthy that Matthew, a former tax-collector and a detail person, recorded the lame, crippled, and blind persons first because the positioning of the Healer on the mountainside presented a particular struggle for them. The lame had to be carried; the crippled had to be assisted; the blind had to be led. This required great effort on the part of their caregivers who struggled up the mountainside with them. This foreshadowed the carrying of our burdens to the Lord in prayer.

We all have burdens, concerns, cares and needs. We are to bring them to the Lord through fervent, believing prayer. This great multitude acted out the drama of intercession by, quite literally, carrying their loved ones and friends to the Healer seated high on the hill (the mountains of Galilee are not Himalayas or Sinais, but are low elevation mountains which nonetheless required great effort to ascend). Sometimes our prayer times and intercession can be compared to mountain-climbing, while at other times the heavens are opened and we experience heartfelt connection with God with relative ease.

c) *Those with missing body parts were made complete.*

The *King James Version* correctly translates the word *kullos* as "maimed" in Matthew 15:30,31 rather than "crippled" as the newer translations render it. There is a difference in being maimed as compared with being crippled. A crippled person has his or her appendages whereas the maimed person is missing a particular appendage or organ, such as a limb or an eye. In Matthew 18:8 and Mark 9:43 Jesus referred to gouging out an eye or cutting of a hand if it caused a

person to stumble saying, "...it is better for thee to enter into life maimed (*kullos*, Strong's #2948), than having two hands to go into hell, into the fire that shall never be quenched" (KJV). *Thayer's Greek English Lexicon*, p. 364, includes "mutilated" as one definition of *kullos*. A person who is mutilated has lost some part of the body he or she formerly possessed.

The "maimed" obviously referred to persons with missing body parts, as was quite common in ancient Israel due to the plague of leprosy. Jesus usually made lepers "clean" (free from the disease), but in this case on the mountainside, He made any possible lepers there, as well as all persons who were maimed for any other reason, complete and lacking no body part. In the words of Matthew "the multitude wondered (were amazed), when they saw...the maimed to be whole." The word "whole" (*hugiees* Strong's #5199) means "whole, wholesome, sound."

The making complete of formerly maimed persons denotes a difference of operation in Christ's healing ministry. The healing ministry, functioning today through the gifts of healing listed in First Corinthians 12:9, 28, 30, is basically *restorative* in nature. Tissues and cells which have been damaged or ravaged by disease are restored to their former condition through the healing power of God. When Jesus of Nazareth cleansed the lepers He restored their skin to its former condition. The making complete of formerly maimed persons, however, is not restorative as much as it is *recreative* in nature. That which formerly existed, such as a finger, perhaps, which had been accidentally cut off by a woman cleaning her husband's catch, or an eye that had been gouged out by a sharp stick, was *recreated* by the miracle power of God. Just as *restorative healings* are performed today through the gifts of healing, *recreative healings* are occasionally performed through the gift of the working of miracles.

In the case of the man blind from birth whose eyes, or eye sockets, Christ anointed with clay made of His saliva, Jesus of Nazareth was most likely creating the eyes themselves, rather than restoring them, for the man may have been born without them. The clay Jesus packed upon his eyes, or eye sockets as the case may have been, could represent the first man, Adam, whom the Lord formed of the clay (see Ge 2:7). Christ was saying, through the clay used in John 9:1-12, that it was He who formed man of the dust of the ground in the beginning. This would most properly be classified a *creative miracle* since the man most likely was born without eyes, so that they were created rather than recreated. Jesus of Nazareth performed *recreative miracles* as well as *creative miracles* any number of times throughout His earthly ministry (His miracles of provision were creative in nature).

It was common for people to praise the Lord vocally whenever Jesus of

Nazareth healed the sick and suffering, but on this particular occasion on the mountain the Nazarene's power was so amazing in making even the maimed persons fully complete and lacking in no body parts, as well as the healing of every other infirm condition, that the onlookers could not restrain their praise but became fully uninhibited in their thanksgiving on that memorable day.

d) A tremendous volley of praise ascended to the God of Israel

"...and they glorified the God of Israel."

The word "glorified" is *doxazo* and comes from the word *doxa* ("glorify") and means "to praise, honor, and worship." (Our English word "doxology" is derived from this word.) It must have been a glorious worship celebration that day on the mountainside as Jesus of Nazareth healed, restored, and recreated! It was too much for the "great multitudes" present as they began singing, shouting, and magnifying the same God who had parted the Red Sea for their fathers. What singular honor and praise was given to Him on the mountainside!

This signifies for us living now that Jesus Christ, who is "the same yesterday, and today, and for ever" (Hebrews 13:8 KJV) is available to work wonders among us as we ascend Zion with our praise and worship, carrying our intercessory burdens to the Enthroned Christ. He will do for us today what He did for them yesterday! And may we ever praise God for His merciful kindness toward us. Peter says that all gifts, *charismata*, are to result in His glory: "*that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.*" (1 Peter 4:11).

2. Apply this passage to your situation.

As I said earlier, I believe this passage in Matthew was given to us as a *prophetic picture* of how we can receive healing today. You have doubtless seen applications to your life as you have been reading this chapter, but allow me to amplify them so there will be no mistaking that which God has for you.

First, it may seem like the Lord is distant and far away from you, especially when you are hurting. Going to Him in prayer can be as challenging as mountain climbing!

Let this special passage in Matthew 15:29-31 encourage you today. "Great multitudes came unto Him" then, and surely *you can come to the Healer today!*

Hebrews 12 teaches that believers have been brought to a mountain by virtue of their relationship with Christ—not Mount Sinai, the mountain that was burning with "a blazing fire, and to darkness and gloom and whirlwind," but "to Mount Zion" (cf vs. 18,22), where David praised the Lord along with 4,000 other worshipers! (see I Samuel 6; I Chronicles 15). Let this thought sink into your heart: "*But you have come to Mount Zion and to the city of the living God*" (v. 22).

In the Spirit realm you are already there on Mount Zion and are “seated with Him in heavenly places” (Ephesians 2:6). All that is needful now is to “climb” up the mountain of unbelief which exists only in this natural realm and is, in fact, a temporal illusion compared with the eternal reality of the kingdom of God. It is “real” in this natural realm, but remember what we said earlier at the close of Chapter 5:

We are sometimes told that faith is obedience whereas faith includes obedience but involves much more than that. Faith is a condition of the heart which is rightly aligned with the “kingdom of the heavens” (literal Greek for “kingdom of heaven” in Matthew). Faith perceives “Him who is invisible” and judges what He has said to be the final and ultimate authority over and above the visible realm in which we live (Hebrews 11:27). Faith looks not “at the things which are seen, but at the things which are unseen” and “calls into being that which does not exist” (2 Corinthians 4:18; Romans 4:17).

If you have been born again, you know the reality of the kingdom of God. You have experienced His “righteousness, peace, and joy” which are evidences of His kingdom (Romans 14:17). What you must do, by faith, is *ascertain the reality of Jesus in His exalted and enthroned position*, seated at the Father’s right hand, and yourself seated with Him “far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come” (Ephesians 1:21). The Lord is not distant, although your sickness and pain may tempt you to believe otherwise. You are in Him, seated with Him, and He is in you as “the Hope of Glory” (1 Corinthians 1:27). “*Or do you not recognize this about yourselves, that Jesus Christ is in you?*” (2 Corinthians 13:5).

Second, you may totally cast all your cares and burdens upon the Lord.

The *King James Version* says, in Matthew 15:30, that the multitudes who brought their sick unto Jesus “*cast them down at Jesus’ feet.*” The newer translations read “*laid them at Jesus’ feet.*” So I naturally wondered, which is it? Did they cast them down or simply lay them down?

In researching the original word which translated as both “cast” and “laid” (*ripto* Strong’s #4495, 4496) I discovered that it is the same word used in Matthew 27:5 where Judas Iscariot “cast down the pieces of silver” in the temple. It is the same root word used in First Peter 5:7: “*Casting* all your care upon Him, for He careth for you” (KJV). In both references the idea is that of a total abandonment whether of the betrayal money or of one’s anxious cares. W.E. Vine, in his *Expository Dictionary of Biblical Words*, defines this Greek word: “*to throw with a sudden motion, to jerk, cast forth*” (p. 91).

It is obvious that the newer translations substituted the word “laid” rather

than “cast” because they wished to soften the meaning as is clearly what happened in the natural realm: the multitudes who came to the Seated Christ laid their sick and helpless loved ones at His feet. They did not literally throw them at Him. But the question persists, If they did not throw them at Jesus’ feet why did Matthew use the Greek word which says that they did, quite literally, “cast” their sick friends and loved ones at the feet of Jesus? There must be some significance to this.

I pondered this until the clear meaning hit me with amazing force: *the multitudes who “cast” their sick at Jesus’ feet had borne them all they were going to bear them. They were totally abandoning their sick friends and loved ones to Jesus with no other recourse than Him.* They were leaving their burdens with the Lord.

Let this hit you with full weight.

So often when we pray for our healing we make “a halfstab in the dark.” *We do not abandon both our need and ourselves to Jesus!* Yet, this is precisely what we must do, if we desire Jesus of Nazareth’s present day healing ministry to make us whole. We must let go of plans B, C, and D and fully let go of our need, casting it upon the Lord. Like Bartimaeus who “cast aside his [blind person’s] garment” and ran toward the voice he heard, we must pursue the Healer with heartfelt abandon (Mark 10:50). This is a complete yielding of both soul and sickness unto the Great Physician.

Is It Wrong to Use Doctors?

When we pray this way, the faith we need is given and, along with it, the healing we desire. As long as we are holding onto other things, like doctors, remedies, and alternate plans, we simply cannot “cast all [our] cares” upon the Lord and allow Him to care for us (I Peter 5:7).

I must hasten to add, however, that I do not believe it is wrong to make use of medical means. Sometimes doctors and medicine help relieve us of pain and symptoms so we can more easily resort to the Lord in prayer. The woman who had the hemorrhage twelve years “spent all her living upon physicians” and was not reprimanded for having done so, but neither was she healed (Luke 8:44). It is not wise to defiantly refuse all medical care, as faith is not exercised in a rebellious attitude, but only in a submissive one. And when real faith is exercised for healing, medicine can be laid aside as it is no longer needed.

Don’t misunderstand me. The Scriptures do not equate medical healing with miracle healing. They are not one and the same. Sinners, which do not have faith for divine healing, go to physicians and become well. All healing has its source in God, it is true, whether by grace intervention as in the case of divine healing,

or by natural properties which the Creator infused within our physical systems. But all healing is not the same and to receive healing from the living Christ is the surest way to receive complete healing and to bring glory to Him for the healing received. This is why it is difficult, at best, to find in the Bible an example of mixing prayer and medicine, while it is easy to find many examples of mixing prayer and faith!¹

The goal should be total and complete surrender of both body and soul through conscious and deliberate connection with the Lord.

Whatever a person must do to achieve this total and complete surrender through conscious connection with the Lord he should do it. Faith, real faith, comes to the fully focused soul and, with it, the desired healing.

9. Receive Healing Today

Thank you for taking the time to read *JESUS CHRIST, M.D.* I trust you have enjoyed this book and have profited from it.

Jesus Christ healed all who sought Him for healing and even some who apparently did not. There was no case too difficult for the Master and He is still the same today, right now, as He was then. I know this for a fact. He has healed me, my wife, and numerous friends and acquaintances. In our ministry we have witnessed hundreds of miraculous recoveries in the Name of Jesus Christ of Nazareth. Other ministry friends have witnessed many thousands of healings of all types of conditions, ranging from minor headaches to major health crises.

There is no limit to His power or means. He is available to you right now just as He was available to the multitudes who sought His healing touch yesterday. This means that you can receive His healing virtue into your body at this very moment. Yes, you can! He is near to all who call upon Him. He is the Changeless Christ who changes people, circumstances, and situations. There is no limit to His power and ability.

Close this book and open your heart. Speak to Jesus about your needs—all of them—and pour out your real feelings to the Lord Jesus. He will hear your cry and meet you right now at the point of your need. He loves you and died for you. He now lives at the right hand of God interceding for those who come to God through Him. Go to Him in heartfelt earnest prayer and just see what the Lord will do for you!

Let me suggest the following prayer:

Heavenly Father,

I come to you today in the name of the Lord Jesus Christ. Jesus is my Savior, Healer, Deliverer, Baptizer, High Priest and King!

I come to You with a need for Your healing virtue. I have an affliction in my body and I must have Your healing touch. Please heal me, Father, and I will glorify Jesus of Nazareth to everyone I know that He is the very same today as yesterday.

I love you Lord Jesus! Thank You for bearing my sin, sickness, sorrow and shame. By faith, I now receive Your healing power in my body.

In the mighty Name of Jesus Christ I pray ...AMEN!

Write and let us know of His healing power in your life.

If you need additional ministry, look for a church in your area that believes in, and practices, divine healing as taught in the Bible. Go to the minister and ask

him to anoint you with oil and believe for your full recovery.

Be sure to give God all the glory for your miracle. He uses human beings, but we are only vessels through whom He pours Himself in healing power and anointing.

Now to Him who, in the exercise of His power that is at work within us, is able to do infinitely beyond all our highest prayers or thoughts—to Him be the glory in the Church and in Christ Jesus to all generations, world without end! Amen.

Ephesians 3:20,21 *Weymouth New Testament*

About the Author

DAVID ALSOBROOK was born a minister's son but chose to rebel against the church's teachings at an early age. He studied karate and false religions before committing his life to Jesus Christ at the age of 15 1/2. Before his sixteenth birthday he had read the entire Bible through four times and discovered, to his great joy, that many of the truths which his church taught were no longer in effect, still were and are available to believers today.

At the age of 17 1/2 David entered full-time traveling ministry in early '72, majoring in evangelism and Bible teaching. He has traveled the United States and Canada extensively and has preached in more than 1,200 different places, from jails to country clubs, from a handful of people to thousands at a time. His lovely wife, Ginny, travels with him and sings during the ministry time. The Alsobrooks have witnessed literally hundreds of life-changing miracles in their public ministry.

He has written over forty books which have been distributed to approximately fifty nations, having been translated in no fewer than fifteen languages. Conservative estimates of his press runs exceed four million copies. Noted leaders of the Christian community have quoted largely from his material in their publications.

The half million copies of his book on abortion, placed in many counseling centers across the U.S. and Canada, have resulted in numerous young mothers deciding to birth their babies, rather than go through with their contemplated or planned abortions. People from all walks of life, from prisoners to presidents, have read and commented favorably on his writings and the lives of many people in many parts of the world have been forever changed by the power of the Word of God as testified in the thousands of grateful letters David has received from more than forty nations.

David Alsobrook is a scholar, gifted teacher, and a man who prays for the sick and has had great numbers of healing miracles for many years. I appreciate this book as a frank, sharp and clear articulation of the biblical case for divine healing!

Gordon Jensen Acclaimed Gospel Songwriter & Recording Artist *International Healing Evangelist* Nashville, Tennessee

In this survey of the Gospels David Alsobrook presents a thorough examination of Christ's healing ministry. Acknowledging Jesus Christ as the same yesterday, today, and forever provides more than mere conjecture in his assertion that the day of miracles has not ceased. Reciting vivid accounts of healing in his own experience offers an undeniable witness attesting to the present day healing ministry of Jesus, I can wholeheartedly concur with this validity in light of my own findings, having observed thousands of miraculous healings in my evangelistic ministry throughout America and abroad.

James E. Maloney, Ph.D. International Missionary Evangelist Director of Prophetic Ministries *Christ For the Nations Institute*, Dallas, Texas

In this hour when so many do not believe that God still heals, David Alsobrook has come up with the right prescription: a book which presents a well-presented, Scriptural case for healing. Having been healed personally of terminal cancer, and subsequently involved in a ministry of healing for nearly thirty years, I can add an enthusiastic "Amen!" to what David has written.

Bill Banks,

Minister, Author of *Alive Again!* and *Three Kinds of Faith for Healing*.

¹ meal cast into the poisoned stew, or the tree cast into the bitter waters. It was by obeying the prophet's instruction that his healing came (*see* Exodus 15:22-26; 2 Kings 4:38-41; Isaiah 38).

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